# THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T., *Editor-in-Chief.*

**Vol. II. MADURA—OCTOBER, 1926 No. 10**

## ABOUT AND AROUND

Though late, we shall not be too late in paying our humble tribute to the late lamented Editor, Mr. S. Rengaswami, of the 'Hindu', Madras. Possessed of brilliant talents and versatile knowledge, Mr. Rengaswami contributed in no small degree to the world-wide prestige of the premier daily. Ably apprenticed under the renowned Mr. Kasturi Renga Iyengar, with credit he upheld the worthy traditions of the 'Hindu' in the uneasy times of political bickerings and rank communalism that have followed the Great War. Unobsessed by extremism in politics and characterised by a high level of critical acumen, Mr. Rengaswami was conspicuous by the sparkling ability of his "leaders" which compelled respect and admiration. By the untimely demise of this esteemed Journalist, Indian journalism has sustained an irreparable loss, and we join our contemporaries in expressing our profound sorrow and sympathy to the 'Hindu' and family of the departed Editor.

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We cannot congratulate the Senate of the Madras University on the illplaced magnanimity to which it had pitched itself at its last meeting in voting a bonus of Rs. 5,000 to Dr. Macphail, the former Vice-Chancellor. Constituted as this body has been of incongruous elements, of indifferent culture, nothing better was expected of this even from the very inception of the New University Act 3 years ago. The public would have been gratified if this plutocratic body had allowed its unbounded appreciation of the Doctor's services to materialise into an "out" from its own pockets. As it is, it has robbed Peter to pay Paul. Such of the senators as speciously argued the validity of the step or were actuated by altruistic considerations had altogether ignored that they were discharging a public trust. Their procedure would have sounded reason if the University suffered under a repletion of funds to need leaching of a part by this diversion. But to grant a bonus in the same breath with a plea of insufficiency of money is egregious inconsistency, not to speak of the irresponsible mentality that prompted such a move. In this and in the abnormal revision and imposition of various fees, the Senate has erred stupendously. Higher education in this Presidency has already been groaning under a heavy taxation, and we are afraid the University has only stultified itself by this headlong step in utter disregard of the economic condition of this province—a point to which a Senator drew attention in the course of the discussion. We trust the enlightened electorate would exercise a greater discretion in their choice of Senators at the ensuing elections and return only such as would be swayed by higher considerations of the country's good rather than a sheepish adherance to questionable partisan tactics.

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We are glad to learn that arrangements are in full swing to hold the XVIII Provincial Educational Conference at Mahanandi, near Nandyal under the auspices of the Kurnool District Teachers' Guild, on the 28th December and the following days. We are confident that the ensuing session will be a signal success, considering the enthusiasm and promptitude of the organisers as evident from their activities.

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We request the support of the registered graduates to the following gentlemen at the ensuing Senate Elections:
Messrs.

1. C. V. Venkataramana Iyengar, B.A., B.L., M.L.C., the great benefactor of Coimbatore.
2. Rao Bahadur P. V. Seshu Iyer, B.A., L.T., the able mathematician Principal of the Kumbakonam College.
3. K. S. Patrachariar, M.A., L.T., the energetic and talented Professor of Mathematics of the Anantapur College.

For the *Headmaster's Constituency* the candidature of Mr. V. R. Harihara Iyer, M.A., L.T., Sri Manthiramurthi High School, Tinnevelly, deserves support from all the Headmasters.

We are sure these gentlemen, if returned, will prove worthy Senators.

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Messrs. G. S. Abraham, B.A., Headmaster of the Union Xian High School, M. Venkatarama Sastri, M.A., L.T., Headmaster of the Setupathi High School, and N. Somasundaram Iyer, B.A., L.T., Headmaster, Madura College High School are standing as candidates for election to the Madura District Secondary Education Board. Mr. G. S. Abraham is the sitting representative.

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We understand that the Editorship of the Tamil Lexicon has fallen vacant, and the Madras University has advertised for the post. We do believe that the appointment will be filled upon proper considerations from men who have actually been exerting themselves hard in the resuscitation of Tamil Language and Literature and South Indian History. We have no partiality to particular gentlemen, but we desire that only persons who have to their credit research work, critical insight and patience for hard and industrious literary activity should be offered the post. There are any number of such gentlemen —to name one—Mr. K. G. Sankara, B.A., B.L., of the Imperial Library, Calcutta. His industry, application and valuable research work have evoked praise and agreeable surprise in Scholar Circles both in Europe and India. He is a Tamilian, a Tinnevellian, a distinguished graduate of the Madras Presidency College, a contributor of first class research articles to the Mysore Mythic Society Journal, Indian Antiquary, the Behar and Orissa Research Society Journal and several others. We hope Mr. Sankara will be willing to come back to his native Province of Madras, if he is offered the post.

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## PERSONAL DISCIPLINE IN KAUTILIYA

By Mr. N. S. Visvanatha Iyer, B A., B.L., Madura.

Modern democracy forbids the development and growth of 'Personalities.' The need for personal discipline in modern democracy is almost nil. If one can put himself well in the graces of the voting groups, he has discovered the passport to prosperity.

Character is not one of the requisites needed in modern days for getting into distinction. One should know how to humour the multitude and the multitude that choose their governors always assure him a safe berth in the state.

That every adult in a state—man or woman, should have a voice in the making of the State is a modern political conception of immense moral significance. None can question the logical perfection of the proposition or the ethical idealism disclosed in it.

The real trouble in modern democracy is when an abstract proposition of this kind has been sought to be put into practical shape. The implications of the text have been and are every day sought to be curtailed in the application of this political maxim to the relations of the Europeans with India and countries inhabited by colored races. The curtailment looks in some cases justifiable in the expediency of the case and in other cases prompted by racial considerations of self-aggrandisement. Whatever may be the prompting elements in the restricted application of this political text as regards colored races, it is fairly obvious that tested by higher standards of personal discipline and character, the present day democracies in Europe and America are miserable failures. They have made it almost a matter of impracticability for capable well-meaning lovers of the country imbued with high moral enthusiasm to rise to positions of responsibility and serve their fellowmen.

One other painful feature of modern political life is that the conscience of the governed has been dulled into moral inertia and the average citizen's mind is but one of miserable stupefaction. The daily life of the average citizen is covered up in one long routine of bustling business and there is not in him either the buoyant moral cheer nor the keenness of vision necessary for a courageous outburst of sacred enthusiasm and for sustained effort in noble causes meant for humanity's elevation.

Thirdly, there is the regrettable feature of modern public life—that the gap between private life and public life is ever widening. It does not seem to be recognised even as a theoretical canon of public life that the one who is anxious about a high place in it has a duty to keep his private life above board. It is even resented that private life should be probed at all when public issues have to be adjudged.

That a dissection of one's private character in judging of his fitness for public responsibility does sometimes prove a formidable obstacle to the acquisition of the services of capable men in public causes is no doubt a factor to count in the administration of any country. Practical Statesmenship has no doubt to soften the rigor of the ethical code and tack on desirable exceptions and create healthy exemptions as circumstances might require. But the ideal has to be strictly kept in view—that in the interests of the body politic the private life of these in charge thereof shall be unsullied.

European history has got into turmoil just because it has failed to recognize this elementary canon of public business. There is no denying that there is really a confession of failure and inability on the part of the white races to discover a solution to avoid war and maintain peace in the world in spite of all well meaning efforts of the white races in that direction. The trouble is really in the grasp of the Fundamentals. Treaties, alliances and leagues are all good and effective and carry a guarantee of honest fulfilment only when the minds of those that brought them into existence as also of those nations and communities for whom the said peace-arrangements are intended are in peace. Otherwise the game is only of everybody trying to overreach everybody else. There can be no half way in playing out the game. Either they mean well and honestly for peace as also the nations whom they represent or they are not for peace and hence have to find themselves ready for facing explosions at any moment.

Fourthly, apart from the need for discipline from an international view point, the need for the same is obvious even for those who are in charge of the administration of municipal law in its phases--the legislative, the Judicial, the executive etc. One thing seems to be more obvious than anything else in the administration of any country—that the happiness and prosperity of the governed are founded on the high moral enthusiasm of the government functionaries unto whom is given the task of administering the public affairs of the country. A very large portion of governmental business in its several phases rests ultimately on the discretion of a few heads at the top, and whatever be the constitutional safeguards and checks and balances to save the governed from caprice of the governing, they all cease to function well unless a high well-disciplined moral enthusiasm regulates the life of the state functionaries. The present day history of the white races, with ever increasing struggle between capital and labour, with frequent locks-out and strikes and corrupt electorates is but a typical illustration of the proposition that a complicate system of checks and balances can never guarantee a high-souled administration.

To the Indian mind the prospect of an efficient national polity is not alluring if in the acquisition of it the Indian has possibly to lose some of the virtues for which his culture has always stood noted. One has had to experience the painful fact that where a high administrative office has been conferred on an Indian, the effect of the administration has certainly not been for the better and has even been worse if the well-being of the people is the test. The reason is obvious—that the European has inherently certain traits of public discipline which the Indian has yet to develop and also certain undesirable ways of life which sometimes pass for efficiency and which the high placed Indian begins to imitate and possibly push unto extreme forms thereof. The Indian officer looks therefore more eccentric than efficient and the governed do not welcome an Indianisation of this kind.

Whatever be the need or otherwise for personal discipline in government functionaries in other countries, it should not be that in India we build up a polity not founded on self-discipline. The basis of all politics is the perfection

of the 'Individual' in the Group'. Hence the need to discipline public functionaries is a part of the functioning of Indian culture.

The importance of 'Personal discipline' in public functionaries has been realized in this country from ancient times and Chanakya, the author of the great 'Artha Sastra' and the founder of the Mauryan Empire, devotes several chapters to this subject in his masterly work.

Kautilya's Artha Sastra is a masterly work divided into fifteen books or Athikaranas as they are styled in Sanskrit. The very first book is divided into twenty-one chapters and is styled Vinaythikarika, i.e., the book that deals with matters making up a disciplined efficient sovereignty. All discipline rests on knowledge. A sovereign has to know what acts are righteous and what not, what enriches the country and what impoverishes it, what is expedient and what not, what strengthens government and what weakens it. This necessarily involves that he should be in touch with the Vedas, sciences, and arts of the day. Hence Chanakya devotes three chapters in his work, chapters II III and IV in Book I, to a brief consideration of the Vidyas or departments of knowledge which a king has to be in touch with. The chapters are felicitously styled Vidyasamuddesa—a resume of all departments of knowledge.

The second chapter of Book I deals with one set of departments of knowledge. This is styled Anvikshiki and comprises the philosophy of Sankhya, Yoga, and Lokayata.

Lokayata is Atheism and the mind of the sovereign has to be trained up in the varied attitudes of mental attunement—from bare Atheism of the Lokayatas (Atheists) high up to samathi or Purnapragna of the yogee with an intervening investigating attitude of the Sankhyas. Few amongst moderners could adequately realize what kind of discipline this means. Few amongst the sovereigns or those in power of the modern times would be willing to face the rigor which acquisition of this type of culture involves.

Chanakhya describes pithily enough the effect of this acquisition of knowledge on the mind of the king. The king's mind gets steady and firm in weal and woe, and his foresight becomes keen and his speech and action become excellent. What all flow as beneficial effects are crisply summed up by Chanakhya in a Sanskrit passage, the free rendering whereof is as follows:

"The acquisition of the Shastras that comprise the Anvikshiki is verily the Light that illumines all kinds of knowledge, furnishes the easy meansof accomplishing great deeds and is truly the foundation on which all Dharmas rest."

That the function of Education is to liberalise and discipline the mind and make the recipient of education a fit instrument of service and usefulness in any department of life is the root idea at the base of higher education in our country. It is regrettably true also that the so-called higher university education has not satisfied the requirements of the people if formation of keen disciplined minds is the test. There is nothing strange it the recipients of the higher university education have not acquired the discipline and keenness of mind expected out of it The curricula of knowledge imparted to the recipients are so disjointed and chactic and the medium in which the knowledge is imparted is so alien to the soil that there cannot be in the very nature of things an easy, graceful, direct and natural way of culturing the minds of the recipients. The surprise is not in the poor achievement of higher education in this country but the surprise is in a few towering heads rising to world-wide distinction in spite of all adverse conditions.

An honest enthusiast for high ideals in education, would do well to make himself familiar with the scheme of Chanakhya in discovering a method of acquiring knowledge that shall illumine all kinds of learning and make the accomplishment of great things easy. It is doubtful whether any of our so-called leading educationists propounding programmes of educational development for the country has cared to know that about three or four centuries before Christ, a disciplined Brahmin of this country understood and worked out the educational ideals of this country with more care, enthusiasm and thoroughness than what they themselves could spare.

*(To be continued)*

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## THE ALVARS

### IV. KULASEKHARA ALVAR.

By Mr. K. G. Sesha Iyer, B.A., B.L.,
Trivandrum.

Kulasekhara is the only Kshatriya among the Alvars. He was a reigning king of Kerala or the Chera kingdom; and in time, as his poems show, he gained supremacy over the Pandya and Chola kingdoms also. It is not, however, as a warrior that he is remembered; it is as a royal saint that his memory is cherished. He renounced all worldly pomp and splendour, which he came to realise was but vanity of vanities and vexation of spirit; and he chose to walk humbly with God. Kulasekhara Alvar was a mystic. It has been well said that mysticism is a temper than a doctrine. It is a state of feeling which shows itself when man endeavours to grasp and realize the Divine essence and seeks actual communion with the Supreme Being. To the mystic, God is an experience; and his aim is to become like God, and to attain union with Him. Consequently life is to him a constant endeavour and aspiration to live in God; and such was it to Kulasekhara Alvar. There is an informing story told about him. The Ramayana was his favourite study, and Sri Rama as God incarnate was the Deity he adored. One day, when the court pandit was reading the portion where Rama single-handed fights the Raksasa hordes led by Kara, the king cried in frenzy: "My Rama is fighting alone. Rise, my valiant soldiers, and march with me to the battle field to assist him" Again, when the portion relating to the abduction of Sita by Ravana was read, the king was so much beyond himself with wrath that he exclaimed: "How can I rest here idle? I shall forthwith cross the ocean, kill the wicked Ravana, and restore my holy mother Sita to Sri Rama." Our coldly critical spirit will rail at such outbursts of feeling as acts of insanity; but the mystic has felt and he has seen and is convinced. To those, however, who have not seen and felt the light as he has done, his acts and utterances may be incomprehensible and appear foolish. The man of the world is a stranger to transcendental feeling. He can, perhaps, chop logic, and may swear by rationalism; but what Schelling calls intellectual intuition is unknown to him. Even to him, however, come periods of life, when in spite of his

preconceived derision for spiritual experiences, 'the mystic germ' in him as William James would say, asserts itself. Says that well known psychologist: 'Especially in times of moral crisis, it comes to me, as the sense of an unknown something backing me up. It is most indefinite, to be sure, and rather faint. And yet, I know that if it should cease, there would be a great trust, a great void in my life." It may be posited that just as material objects are apprehended by intellectual perception, spiritual things must be apprehended by the spirit. The condition of all knowledge, says an ancient philosopher, is that the subject should become like to the object. If so, we can know a thing spiritually, only by becoming it. Kulasekhara Alvar was drowned in God-love; and it mattered little to him what others who could not appreciate the intensity of his religious emotion thought of him. He sings:

What matters if the world to me seems mad,
And me the thoughtless world e'en so regards!
With frenzied ecstasy of love have I
My soul surrendered unto Thee, O Lord
Sri Ranga, Shepherd of the universe!

Perumal Tiru.Moli III. 8.

To him, the patent of kingship was derived from his lowly service to God. He writes:

What makes me king?
The gaudy thing,
The diadem I wear?
Not that, indeed the regal crown
For me whom He has made His own,
The King of kings, Whose lotus feet
Upon my head I bear!
They form my crown, those lotus Feet!
They make me king!

He tells us that he would value being born as a tree or a stream or a bird on Tiruvenkatam, modern Tirupati, very much higher than being the world's absolute monarch or the possessor of the untold riches of the celestial regions.

Kulasekhara Alvar was born at Tiru-Anchai-Kalam, or as it is now called Tiru-Vanchi-kulam, the ancient capital of the Cheras, and he passed away at Mannarkoil, near Ambasamudram in the Tinnevelly district. A temple, known as Kulasekhara-Alvar-koil, built in honour of his memory, is even now in existence at Mannarkoil; and the inscriptions found in the temple show that it has been in existence from before the early years of the 11th century. When did the Alvar live? The earliest inscription found in the temple is of 1020 A.C.; and in order to have gained the honour of a temple dedicated to him, the fame and sanctity of the saint must have become well established in the land a considerable time before the 11th century. An inscription of 1088 A.C. makes provision for the recital of one of the Alvar's lyrics at Sri Rangam, one of the holiest of Vaishnava shrines in South India. The commendatory verse relating to Kulasekhara Alvar's *Perumal-Tiru-Moli* is by Manakkal Nambi, the preceptor of Alavantar, and the disciple of Nathamuni's disciple. This fact would suggest that the Alvar was considerably prior to the 10th century. An attempt has been recently made to place the Alvar definitely in the beginning of the 9th century; and this attempt is based on a suggested alteration in the reading of the last *sloka* of *Mukunda-mala*, and on the character of some Sanskrit poems said to have been written by a Kerala poet, Vasudeva. The proposed reading is to my mind very fanciful; and the poems are, so far as I can see, of no evidentiary value. Again, some have assigned the Alvar to the 8th century on astronomical grounds, and Dr. Krishnaswami Aiyangar would place him in the 6th century. Tradition makes Kulasekhara younger than Nam Alvar by 28 years. A statement is said to be found in the records of the Kanchi Kama-Koti-Pita that Kulasekhara Alvar was a younger contemporary of Ujvala Sankara, the 14th in succession from Sri Sankara in the Kanchipuram Mutt; and the date of Ujvala Sankara is there mentioned as the latter half of the 4th century. In deciding the question of the Alvar's date, there is one fact that his poems disclose, the importance of which cannot be exaggerated. The Alvar describes himself in some of his poems as *Kolli-kavalan*, *Kudal-Nayakan* and *Koli-kon*; that is, the king of the Chera, Pandya and Chola kingdoms. This cannot be an idle boast; for the Alvar, whose outstanding quality was his extreme humility of spirit, is obviously incapable of it. When was it possible in South Indian political history for the Chera to have gained ascendancy over practically the whole of South India? He might have done so before the Pallavas rose to power; that is before the 7th century; for after the Pallava ascendancy was over, the Cholas came to power, and their capital was transferred from *Koli* (Uraiyur) to Tanjore. Kulasekara Alvar may provisionally be placed, therefore, before the 7th century.

Whatever his position chronologically may be, there is no doubt that as a saint he ranks very high among the Alvars. Alone among them he bears the consecrated name of Perumal. The appellation of Kulasekhara Perumal, which even now the Maharajas of Travancore possess, has been derived from the great royal saint Kulasekhara. The Alvar's poems embodied in the *Nalayira-prabandham* are known as *Perumal tiru-moli*. They are extremely sweet, and abound in the fervour and humility of true devotion. He was so completely drowned in the love and service of God Narayana that we may aver that in thought, word and deed his entire life was a dedication to that Deity. I append here a translation of two stanzas from *Perumal-tiru-moli* that depict the Alvar's great yearning for the Divine vision and the beatific company of the Lord's devotees.

When will the day arrive when I may see
With melting heart the shining moon-like face
And lotus eyes of him, the ocean-hued,
Who on the serpent couch in Rangam lies.
Where blossoms rich in honey shine in groves,
The shrine where Brahma, Hara, Indra, all
The other gods and heavenly maidens throng,
And sages wise, from all illusion free,
From all directions come with flowers sweet
To offer adoration to the Lord!

*Perumal Tiru Moli* I. 6.

When shall I see the day when I in joy
May join the rapturous crowd of devotees
Who throng the holy court-yard of the shrine
Where Ranga facing south in grace reclines,
So heaven and earth and gods and men alike
May prosper, pain and misery may cease,
True happiness may grow, and devotees
Aglow with joy of love of God may thrive.

*Perumal Tiru Moli I. 10.*

PROF. JAYANTA KUMAR DAS GUPTA, M.A.

A brilliant Graduate of the Calcutta University, a former Research Scholar in English at the Hindu University of Benares, now a member of the Education Department of Nepal, Tutor to the Rajakumars of Nepal, Major-General Bishnu and Major-General Shanker.

# MORE OF ANATOLE FRANCE

BY PROF. JAYANTA KUMAR DAS GUPTA, M.A., Katamandu.

Schopenhauer, in one place of his essay on "Criticism," advises that we should have an æsthetic sense, a capacity of reception and appreciation and a spirit of discernment in literary matters. Carlyle, who marks a new era in the history of English criticism, regarded it as "an interpreter between the inspired and the uninspired, between the prophet and those who hear the melody of his words, and catch some glimpse of their material meaning, but understand not their deep import." But no person seemed to have had such an exalted opinion of the function of criticism than M. Arnold when he said that it aims "to try to know the best that is known and thought in the world, irrespectively of practice, politics and everything of the kind; and to value knowledge and thought as they approach this best, without intrusion of any other considerations whatsoever."

In the preface to the fourth volume of his Essay, "On Life and Letters," Anatole France opines that in æsthetics, no view holds for ever, the taste of the people is so fluctuating that it one day praises a book to a very exaggerated extent and the next generation might relegate it to the back shelves The tendency to undervaluation is common in every period of literary history, equally with the spirit of the zealous upholding a work to an excellence perhaps undeserved by it. But there is one quality, common to every age, and that is the spirit of imitation. Men are likely to be in favour of any work of art that has been able to establish some fame for itself at the outset. Yet France thinks that contrary opinions are possible in literature and the worst remarks have been made about the same thing in cases more than one.

One of the most notable features about the present volume is the presence of a large number of literary essays, though in several of them, there are here and there biographical references to make the work interesting. France had little sympathy for the neurosis and madness of modern literature and was specially hard up on the dogmatic Naturalism of the Zolaists, whom he castigated often and often. Hence, inspite of his admiration for Guy de Maupassant he can never excuse his sensualism. He very aptly remarks, "Men of talent are to-day very well received in society when they are celebrated. Society thinks itself sufficiently bold if it supports established reputations! One is bound to say that this was his own experience, that he whose works were put on the Index, was to receive the Nobel Prize when the tide had turned in his favour. A boon comes in to Society, a rage for some particular man who becomes the idol of the time and that phase passes too. But perhaps that never came in Anatole's life. He feels sorry that in modern literature, books do not last, "Novels have their day like flowers." People have no libraries and women are the largest readers of Novels, but there must be by all means some love in the plot. The hurry and bustle of modern civilisation is partly reponsible for this.

He had a profoundly sincere, an almost tender sort of admiration for old tales and songs. "These are the relics of the humble forefathers from whom we spring," he writes and quotes Emile Blement's words:—

"The literature that divorces itself disdainfully from the people is like an uprooted plant. It is in the heart of the people that are and poetry should steep themselves continually in order to remain green and flourishing. It is their fountain of youth." But it is a sad spectacle in our own land. The life that many of our literary men depict for us, is really not our life, it is partly a caricature of it, partly a phantasy. In the craze for newness, there is a danger of losing much of the best that is in the old and affairs will surely come to a crisis in near future, if they have already not come.

But he was never a conservative in ideas and outlook. A certain amount of change in life is inevitable and welcome to relieve the tedium and art changes as life changes itself. Therefore, he says while discussing the poetry of Jean Moreas, the Ronsard of symbolism that one must put up with the obscurity in the symbolists, they are likely to be vague and unintelligble sometimes and if one cannot, then let him not open any symbolic work at all. Plagiarism has an apologist in France. He considers situations and ideas as everybody's property, common to all poets, thinkers and philosophers. There should be no quarrel, no scene, no dispute about any supposed plagiarism. But a certain spirit of inquiry into coincidences is not bad, though no body has the least right to regard any thought as his personal property (An Apology for Plagiarism).

Perverse idealism had a severe critic in France and he was strongly opposed to any experimentation with life, any running after chimeras—the malady of young men reading too much and dreaming too much. Jules Tellier was a prey to such a disease and Maurice Barres never had that divine peace by which men live.

Historical personages like Cleopatra and that black soul, but brilliant and comprehensive intellect, Cæsar Borgia, one of the famous men in "the days of unbridled lust in Italy," the Emperor Julian Apostate, were no less interesting to him than Theodore De Banville, "the most lyrical poet of his age, the last of the

Romantics, the first of the Parnassians and the poet's poet;" J. J. Weiss, protessor and journalist; Charles Le Goffic, the Breton poet; Albert Glatigny, strolling comedian and magnificent rhymer; Judith Gautier who had a deep Oriental instinct in her genius; Paul Bourget the novelist; women like Madame Ackermann, who, "dreamed the dream of life"; Madame De La Sabliere, whom Le Fontaine had sung in his verses, who had supped with Moliere and Boileau, and Anatole France has something pleasant to say about each of them. Even when he makes some caustic comment, his way is so charming that it disarms all prejudice.

It is this variety, this broad outlook and larger view in Anatole France that pleases the reader.


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## SOME LIVING WRITERS

### I. G. K. CHESTERTON

BY MR. K. P. RAJAGOPAL, B.A.

A prominent German critic recently defined G. K. Chesterton as the cleverest man in England. Shaw himself has admitted him to be 'superlatively clever'. In the face of these curiously coinciding views about him it may be really useful to know the real place of Chesterton in modern letters. It is admitted on all hands that he is one of the eminent figures of present-day English literature, It is further granted that he is the greatest paradox-monger. They came to him as leaves to a tree.

He himself is a great paradox in this sense: His great body flabby with flesh contains one of the most sensitive souls alive. The elephant in spite of its stupendous bulk is exquisitely sensitive; for it is said that an ant entering its ear may cause its death. Another feature about this strange animal is its incredible agility. Even though it cannot turn its head, it can turn its entire body round quicker than a wink. Even so Chesterton. The success of his paradox is his abnormal agility and alertness in thought and this has been referred to by the two critics quoted as his cleverness. This is a flagrant case of the method of damning with faint praise. I am venturing to suggest if Chesterton is not a far greater figure than a mere clever journalist or essayist.

The whole career of this figure can be viewed in the light of his catholicism. His unique merit lies in his being not only a Catholic by recent conversion) but also catholic which implies a receptive nature vibrating with sympathy. It may surprise some to be told that the origins of Chesterton lie in Johnson, Carlyle, and Stevenson; it may rouse a sceptical smile in others; but Johnson, Carlyle, and Chesterton are the lineal representatives of one type of the English man of letters. The impression of frank roughness so savage in the former two has been toned down to a bracing forwardness of knighthood which reminds us of medievalism. It seems to me that he is only the medieval Sir Gibert Keith Chesterton that has strayed into our own age in quest of adventure, regardless of time, and tying his horse in the outskirts of London, has got into a cab instead. It is the medievalism in the unperturbed calmness of belief and balance handed down from one to the other that gives us the idea of a kindred quality in outlook. It is a secure conviction of their position that gives them their balance. Their sense of humour is merely the result of this balance. They are able to prop themselves steady against all the inrushing waves of influence.

The mysticism of Carlyle which saw the many-coloured romance emitting from the diamond-necklace of life, is the very creed of Chesterton. Mysticism is a kind of unaccountable catholicism. The catholicism of Chesterton can sympathise with the worship in a housed roofed with stars and with a joy that breaks on the land of the stars to hide itself from the pursuit of the 'Hound of Heaven'; it can equally sympathise with the eternal comedy of Pickwicks 'taken in' into the great confidence of life. To that type of mystic mind the step from laughter to tears is unperceivably trod. In fact there seems, to him, to be no step at all. The real mystic is a paradox-writer. He proclaims in his manner that you can see the whole world in a grain of sand and eternity in an hour. In other words, the mystic is the sea of things in all their unity. In Carlyle's language, the mystic is one who understands the 'divine idea'. Chesterton, though too far conscious to be a mystic, is, like Carlyle himself, a 'heroic seeker of light'. They are not 'heroic bringers of light'. They discover Romance in reality. They are both advocates of Belief which is a mystical and unaccountable process. They both are up in arms against science. Carlyle's denunciations are well known. Chesterton recently said that he preferred candles to electric lights and wells to water-taps. Carlyle and Chesterton can rise to heights of utterance joking all the way. Chesterton defends himself with usual brilliance in an essay in "Heretics" from a charge

of being light hearted even in serious subjects. It is an enthralling explanation of law. The only way to tackle a subject seriously is by treating it lightly. The influence of Stevenson is more subtle and difficult to perceive and delineate – it is Stevenson's happy go-lucky manner of life giving birth to an utterance chastened like gold. Chesterton himself in a beautiful tribute to his master in 'Twelve Types' speaks very highly of the paradoxes of Stevenson.

Besides all these, the greatest influence on Chesterton is himself It is an unnameable impression of a rainbow-tinted imagination playing with vivid colours on the fluid glory of life; the impression of fresh view of childhood retained and recaptured with all its wonder and wildness; and the impression of a precision in expression unparalleled—these may sum of the great traits of the writer who manages to be at once whimsical and wise.

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# INDIA AS KNOWN TO EARLY GREEKS AND ROMANS

By Prof. N. Rengasamy, M.A.

*(Concluded from the September Issue)*

Now a new line is struck by the western adventurers. Till now the knowledge of India filtered down to the west by the land-routes of the N. W. frontier; we did not hear till now of Greek mariners with the single exception of Nearchos who too was commissioned by his master on a solitary venture of coastal exploration. Greek and Roman mariners from the Mediterranean dare enter from now in large numbers the Red Sea and Indian Ocean to reach Indian ports. The Parthian power of the Arsakidans east of the Euphrates line proved an affective barrier to the eastern communications of Rome by land commercial or political. Greek culture and commerce were now concentrated at Alexandria at the mouth of the Nile, the second city of the Roman Empire. Her rulers the Ptolemeys scrupulously cultivated from the beginning friendship with the Romans, then became subordinate to them, till finally Egypt, the richest province of the Empire became the personal property of the Caesars. From Alexandria regular lines of traffic ran to Berenice and Myos Hormos (Mussal Harbour), both Egyptian ports in North Red Sea. Its coast on both sides was lined by a number of other Greek colonies planted by the Ptolemeys. The busy maritime trade of the Egyptian Greeks effectively closed up the caravan routes of Arabia and Central Asia Hippalus, a freedman in the service of a Roman farmer of revenues was blown up by a gale off the coast of Abyssinia, and drifting into the unchasted sea, was landed in Ceylon. He brought back to the Roman world in 47 A.D. the knowledge of the monsoon (named 'the wind of Hippalus' after him), and of the feasibility of reaching South India by a straight voyage across the ocean. The Arab monopoly of the Indian trade was thus cut at the root by this Columbus of that age.

The unknown author of the Periplus of the Erythraean sea (60 A.D.), Pliny (75 A.D.), and Ptolemey, the great mathematician and geographer of Alexandria (2nd cent. A.D.) are our chief sources of information for this period. Their works reveal to us the glories and profits of the roaring trade in pepper, cinnamon, pearls, beryls and spices South Indians enjoyed from as early as 8th cent. B.C. Hippalus's discovery led to the use of larger ships in the Eastern trade to meet the increase in traffic.

Pliny refers to the enormous quantity of spices used at the funeral of Sabina Poppaea, the favourite consort of Emp. Nero, adding that 'in no year does India drain our empire of less than 550 millions of sesterces, giving back her own wares in exchange which are sold among us at fully 100 times their prime cost' The pampered-up prudery and reckless extravagance of the imperial Caesars directed the rapacious plunder from oppressed provinces into the treasure-chests of the pearl-lords of Korkai and pepper-lords of Bacare (Vayyakkarai). In his account of the voyage to India Pliny mentions Ocelis in Arabia as the best place for embarkation to the East; avoiding the pirates of Nitrias on the Konkan coast, Greek merchants sailed into Muziris (Cranganore), or better to Bacare in the pepper-country.

The author of the Periplus gives us wide information, for he sailed in his own trading vessel all the way from Berenice to the mouth of the Ganges, a huge catalogue from which I shall select a few noteworthy places. Touching at Barbaricum at the mouth of the Sindhu, he entered the gulf of Baraca on which Berygarze (Broach) stood in the kingdom of Nambanans (Nahapana). The large boats used by the Indian fishermen on this part of the coast were known as 'trappaga' and 'cotymba'. About the tidal bore rushing up the Narmada this foreign voyager gives a lively account. 'The flood tide comes upon us suddenly with a noise like the cries of an army heard from afar'. The flourishing port of Calliene (Kalyana) was owned by the king of Dakshanapathi, Satakarni Arishta (of the Andhra Dynasty). The next country south on the coast was Damirica (Tamilaham) with three busy ports. Then came the pepper coast in view Cerebothra (Keralaputra) and Paralis (Puralism = Travancore), the latter with ports Comari and Korkai. The ships of the Chola ports of Woraiyur are distinguished in shape and build from those used on the western sea and were called 'Colandia'. Single-log catamarans were largely used by fishermen all along this shore, and were known as 'Sangara'. The muslins of Masula find special mention, then the coast of Dasarnava or Orissa. Beyond is the Ganges, he tells us. The Malay peninsula is named by him 'the Isle of Chryse', the 'Golden Chersonese' of Ptolemey, because of its rich gold mines. The knowledge of this sailor ends with the land of This (China); further north lay the region of excessive winters and great cold.

The list of countries with the emporiums on their seas and river-mouths with their latitude and longitude drawn up by Ptolemey is more exhaustive and informative than that of the Periplus; and his vision was broader, for he mentions the city of Koli (on or about the site of later Malacca and Singapore) lying beyond the Island of Good Fortune, (Agathon Daimanos = Andamans), and beyond the isle of naked people, 'Lanja-lanka' = 'Likabalu' (Nicobars) famous for its ambergris and cocoanuts. Among the Scindae Islands (East Indies) are placed by him Yavadwipa (Java), and the Satyr isles beyond including Bali and Lombok. His Kokhanegara' on the gulf of Siam is believed to have been a Kalinga settlement, 'Kakula' named after Sri Kakula, the then Kalinga capital. The utmost limit of this early geographer's chart was Kattigara on the gulf of Tongkin in China.

The successive names received by Ceylon at the hands of these ancient mariners form an interesting intellectual linguistic treat :—

1. Lanka (*the* island).
2. Taprobane, (Dwipa-Ravana) confused with Tamraparni.
3. Palaesimundu (' Palisimanta' named so in the Periplus).
4. Salika [country of the Salae (Simhali?) by Ptolemey].
5. Sieladiba (' Simhala Dwipa' by cosmos Indicopleustes, 6th cent. (A.D.)
6. Lastly slurred into ' Serendib' by Arab sailors, into ' sylon,' ' Ceylon.'

So India has been the land of the eternal quest, a land of striking contrasts and baffling varieties in her human and natural content. With almost inexhaustible natural resources she has excited the cupidity and adventure of the nations around. Mariners and merchants from the east and west flocked into her busy marts, and the fame of the Indian trade rooted fast in ages past is still keeping her up as an invaluable asset of the empire. Fabulously rich in herself, she has been showering riches all around. The political stability of the then India strongly evidenced by foreigners gives the lie direct to the gloomy prophecies of modern experts that an India unprotected by benevolent aliens will soon smash herself into ruin and chaos. In her relations with the outside world she has changed for the worse, but she retains much of her old-world charm and immense possibilities for the future; and to use the words of the author of the Periplus ' some divine influence of the Gods' is at work shaping her destiny.

BOOKS BY

**Mr. G. V. RAMA AYYAR, B.A. L.T.**

*History Assistant, Town High School, Kumbakonam.*

1. A Tamil History of England for Form IV Re. 1.
2. Stories from Indian History for Class V, As. 6.
3. Notes on History of England (in English, Part I (55 B.C. to 1603 A.D.) As. 6.

*For copies apply to the AUTHOR,*
7, Pillayarkoil St., Kumbakonam.

MR. K. S. RAMASWAMI SASTRIGAL,

ON THE

*Tamil University Questionnaire.*

The Tamil University is a necessity for the proper development of higher Tamil culture, for remedying the crying disabilities under which many of the affiliated colleges of the Madras University are labouring and for enriching Indian National life.

The Andhra University affects the question of estabilishing the Tamil University only as an argument in its favour and the Tamil University cannot in any way harmfully affect the Madras University. On the other hand, it will only enable the Madras University to reach its goal of a perfect Residential University.

No better name than the sweet name of Tamil can be given to the University.

The federal type is most preferable, but the ideal should be more than one teaching and Residential University at various centres of South India. There should be a co-ordination between the Tamil University and its affiliated colleges, the former raying a new life and the latter enriching the life and enhancing the importance of the former. The University should undertake the teaching of the highest culture, the professors teaching advanced courses, supervising research work and some of them going out to the affiliated colleges to invigorate the work there and raise the level of efficiency.

A whole field of Tamil literature, folklore, tradition, art, archæology, numismatics and other allied subjects, industry, agriculture, sources of water power are all awaiting to be explored. The Tamil University should undertake to explore them and many more and co-ordinate them with life and thus help to build a richer and more efficient living.

The area of the Tamil University should include all Tamil Districts and the bilingual question need not bother at all since a Kerala University may soon be more than a possibility. Trichy by reason of the fact that there are three colleges in it, that it is watered by two big rivers, that it is a great commercial and religious centre, with a splendid site for the University and ample room for expansion stands pre-eminently fitted to be the centre of the Tamil University. That the colleges at Trichy might enjoy greater benefits need not cause any apprehension, for the University can regulate the flow of monetary and cultural amenities. The aim of the Tamil University, should be the study and development of Tamil language, literature, and fine arts. Regionalisation of studies may with great advantage be pursued. Trichy might specialise in agriculture, Tanjore in architecture, sculpture, painting, music and fine arts, Madura in Tamil, Tinnevelly in Hydro-Electrical Engineering and Salem in mining. There should be a Tamil Academy in Madura.

Tamil should occupy the first place in the curricula and be the medium of instruction in the High School and in course of time in the College classes. Writing of books in Tamil by experts should be encouraged by promising honoraria. Giving of prizes for these, publication of researches made by professors and scholars, research work in the allied languages of Telugu, Malayalam, Canarese and Sanskrit, opening of Professional Colleges are all a necessary desideratum. The institution of a degree with Tamil as primary and English as secondary subjects is a legitimate aspiration.

To start with there may be faculties of Arts, Law, Medicine, Engineering, Commerce, Agriculture, fine arts and Technology. In the Technological studies may be included textile industry, dyeing, agriculture, leather industry etc.

As to the constitution of the Tamil University, the Madras University model would serve. The S.S.L.C. must be abolished and the High School course should be handed over to the University. If this were not possible, there should at least be a special entrance examination for admission into the college.

MODERN PRIMARY ARITHMETIC IN TAMIL

BY

C. V. KRISHNAMURTHI IYER

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*Approved by the Text Book Committee.*

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## LOVE'S LABOUR GAINED

BY MR. U. S. RAMACHANDRAN, PERIYAKULAM.

*(Continued from the September issue).*

Both had almost crossed the boundary of the garden and placed their feet upon the solid earth; when they espied before them a lady of peerless beauty radiating good will and innocence, advancing before them with the sweetest song in her lips. Who has not felt himself elated and etherealized, his body and mind subdued by emotions and impulses, when he sees on a fair moonlight night an angel of innocence before him breathing songs that entrance every one, especially when he has had his spirits recently elevated by communion with nature? Hari, the more poetical of the two, swung again into an imaginative dreamland of his own. No wonder therefore that he, in his mute wonder at this "Pattern of excellence", conceived of the lady not as a "human mortal" but as a fairy, a woodland nymph, a demi-goddess.

The lady that thus formed the theme of Hari's poetic imagination was a human mortal after all. She was the daughter of Mr. R—Iyer, the owner of the garden. She was a young lady of fifteen summers and had all the charms and graces of maidenhood bestowed upon her in their blessed cupidity. Her face—the very cut of it—it was that that attracted Hari to her. Her magic eyes beseeching and bewitching, seemed to cast furtive glances at the onlookers and Cupid's arrows were not less severe in their vigour and intensity. Her lips were cherry red, showing between them a set of silver teeth which were as peerless and white as the maiden was. Her features were well proportioned. Hari felt, as he gazed upon that veritable Psyche of soft charms, the momentary but thrilling approach of the regions of felicity.

If our Hari on his part was completely lost in rapturous admiration of her, equally so was Lakshmi on her part on beholding Hari. Poor girl, she had spent the best part of her early life in solitary confinement with her aged father. She had lost her mother when she was only five and the father had nobly resolved to remain a widower for the sake of his child. She was a wealthy darling, in whom he sought to find solace and joy for the remaining part of his life. His one aim was to find a fitting partner for her and settle her fairly in life ere "the hand of death did lay seize on him." To the girl who was passionately fond of her father, the whole world was contained in her father and no wonder therefore at the sight of this a youngster, her unspotted affectionate heart was pierced by Cupid's arrows. She felt a new impulse shaking her very life—She foresaw a new and happy turn for her life.

(To be continued.)

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## CONVOCATION ADDRESS OF SIR BRAJENDRA NATH SEAL.

BY MR. V. VEERARAGHAVA IYENGAR, B.A., L.T.

Nature is a scamp who has her own methods of enjoyment. She never spares if she were only merry-minded. The victim of her enjoyment is placed in awkward situations; either he is put in juxtaposition to one who is infinitely superior or in a position where he has more opportunities to fumble than to do things aright. It is a mere accident to us that Sir A. P. Patro's Convocation address immediately followed that of Sir Brajendranath Seal. To unthinking beings as ourselves nothing is causally connected, but in Nature nothing happens without a cause. She foreplans everything and has her own time, exact to a second, or even to an infinitesimal part thereof. Nature works steadily and with as little ostentation as possible. But there is no lack of purpose in her The contrast between the speeches of the Minister of Education of Madras and the Vice-Chancellor of the Mysore University is striking. We shall merely content ourselves in this number of our magazine with giving a brief review of the latter's address.

As we read Sir Seal's address we are impressed by three things; what he regards education to be, his mastery of the subject, and his practicality. He is no theorist; he is a great practical educationist, and his great scholarliness, and encyclopædic knowledge have enriched his utterances which always scintillate with practical suggestions. A rare scholar and educationist with breadth of vision, his address stands apart from the jejuneness that marks what pass for addresses.

To Sir Seal the convocation is an 'institution', a 'Parishat' appealing by the magic of its symbols and 'excercising a spell over the youthful mind'. These old-world symbols 'help to cure the present generation of its querulous unfaith, its restless turmoil, and its mad obstreperous strife'. The very opening paragraph exalts the mind and soul and invests the ceremony with a sublimity which is rightly its own but which is almost always absent in the convocation address.

Education is transcending the limits of space and assuming a world-wide significance. It is no more a question of a university here or there or of universities of this country or of that. How best education may be made a humanising factor so that the poet's dream of 'the Parliament of Man' may be realised. As each university may function for separate ends, there must be a co-ordination among them so that they may strive for a common ideal—the ideal of Humanity. We are no more satisfied with degrees in various subjects or sciences. Our objective is how man may realise himself as one of Humanity to which he is bound by a golden tie of duty. Thus, and thus alone, this distraught world may be rebuilt. Seal's clear emphasis on this aspect of education and his lucid analysis of the aims that are to be achieved, viz. that education must be socialised, nationalised and internationalised give proof of his breadth of vision, and mastery of the subject. The other, but equally important, aspect of education, Regionalism and Vocational Adaptation have received from Sir Seal equal emphasis. If education should reach the masses, it should be closely knitted to the environs. The capacities of the region as the capacities of the individual must be explored and education must satisfy the needs of the individual and locality. University Extension movement with regular courses of evening lectures and continuation classes to the half-educated and a University Mission to the working classes in the city and suburbs using the vernacular as medium and the lantern and cinema as enlighteners are some of the means of linking up the cultural side with the environs. Seal says that in future vocational tests must be made to replace written, oral and practical examinations. He concludes this portion of his speech in the words "The University, in one word, is to be a complete replica of the social life, for it is only life that can generate life". If



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University does not fit a man to his place in the social economy, it may well be said to generate the principle of death rather than that of life.

In the matter of mass education he holds the high ideal of a free university education which is now obtained in America. Though it is a long way to reach the ideal, still it is to be striven after.

Then he examines the indigenous Educational ideal and organisation and discusses how far they can be fitted to modern tendencies and aims. There is absolutely no militancy between the old ideal of India and the modern aspirations. On the other hand with a slight modification the old ideal can be made to subserve the present day demands. From days past Indian culture has been a synthetic one creating a comradeship between man and nature. The open-air study, corporate life in the Gurugriha, the vows, duties and services of the Brhamacharya are the important features of the old ideal evolving at once Atmavidya and the more important Varnashrma-dharma. The old ideal sought to inculcate the realisation of the individual self in the Universal and also to conserve and transmit the tradition of culture and learning. of the arts and sciences from generation to generation. Again education was organised as an integral part of a man's social status. As member of a varna it was incumbent on the part of an individual to receive education befitting his social rank. Thus education was socialised; it was a part and parcel of society. "The Indian educational ideal to-day must be a living expression of this Indian mentality", with slight modifications to suit the modern ideals of social equality and social justice. The unthinking, nevertheless arrogant sceptics who maintain that the old ideal is quite unsuited to modern times have their answer in the following words; "Fortunately our Indian civilisation has in its essentials been one of the great civilising forces of human history, an age-long priest of Humanity and Culture to more than half the human race, and in particular the Indian Educational ideal and organisation which was worked out in consonance with the civilising mission has all the essential elements of progress, so that it is not a difficult task to reconcile the demands of the modern spirit, of modern ideals of education, with fidelity to the genius of India."

In the matter of nationalisation Seal warns us of the danger of narrow-mindedness which is the cause of all ills in modern times between nations. Here again India should look to her past history. Nationalisation never meant to her territory or history. It was cultural nationality that she sought to achieve. "India is fitted by her faith in Unity, by her synthetic vision, and by her age-long gospel of Ahimsa and Maitri, to make material contributions to this synthetic cultural nationalism and to international concord and peace." Nationalism as conceived in the west is aggressive, immoral and inhuman. It obliterates Humanity. It is a monster that eats itself in its avaricious hunger. There is no limit to its greed.

It is a great relief to hear what B. Seal says on the question of Dharma and Adhikara. Distracted as India already is, her distraction is aggravated all the more by the communal bitterness that is so rampant all around. Communal zeal has become a madness and minds that are otherwise sound fail to perceive what calamity this madness is leading India to. Seal wants us to look up again to the Indian tradition. Indian nationality is peculiar in that its units are communities and not individuals, so that the allegience of the individual to the nation is intercepted by his allegience to the community. In such a heterogenous nationality the achievement of nationalism is only possible by emphasizing the duties of the units to one another and not of rights one against another. "The ancient Indian national polity ... was a policy based on Dharma, social duty and not on Adhikara or right. . . . our new Dharma.... must be based on social equality and social justice, and it is this binding force of mutual duties and obligations ...which must be the special message." "Indeed, the evolution of a composite man and a composite civilisation is the central and abiding fact of Indian History," and the true Indian History must "tell the story of a great co-operation between North and South, between East and West, between Aryan and Dravidian, between Hindu and Muhammadan, between civilised and jungle man for a great consummation."

For want of space we shall merely refer to what Sir Brajendranath says regarding the linguistic question, place of English in education in India, and the vocational and regional adaptation of the University organisation, leaving aside his discussion upon the various types of universities, their constitution, and the scheme of studies in the various stages. Regarding the Linguistic question he stresses three points, viz., that linguistic capacity is capable of only a limited expansion, that it is unequally distributed in individuals and races, and that in relation to the other units of mental capacity it is unequally distributed. In any educational reorganisation these should be borne in mind. Regarding the place of English he says that in early stages vernacular and vernacular alone should be the medium of instruction. In the later stages he prefers to have three standards of English, one for Literature and Arts courses, another for science subjects and the third for technological courses, the relaxation of the standard being the greatest in the last. Of vocational and regional adaptation he says "The university of to-day, like the state is as wide as life and a vocational and regional adaptation of the University organisation to the vital needs and instincts of the folk as well as to the resources and capabilities of the region is now our first concern in the universal debacle that has overtaken it. This is no time for the Universities to recount their memorable trophies. ... There is no use pointing with pride to the gay plumage while the bird itself is dying, unless you happen to be the hunter." For lifting the dismal cloud of unemployment he enjoins the universities to have a scheme of technical education harmonised with business aspect.

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## THE SCHOOL OF CITIZEN-SHIP

By T. S. GANGADHARA AIYER, B.A., B.L.,

Kumbakonam.

A woman student who had the good fortune to study at the renowned Philip Stott College in England, has given a beautiful description of that great institution in a recent issue of the "Pioneer." The Philip Stott College was founded by Sir Philip Sidney Stott Bart., of 'Stanton Court' Broadway, Worcestershire, in order to teach people the rudiments of citizen-ship. The college is situated in an extensive ground in Overstone Park, near

Northampton. This college was opened in May 1923, and by 1925, 2,500 students have passed out of it, with a great accumalation of knowledge. Subjects like Constitutional History, Political Science and Sociology, are taught there and the course is only for fourteen days.

The successful working in England of a good institution with such high and laudable aims, will naturally set many minds to think over the welcome suggestion of founding such institutions here in India. That the Indians are to a great extent lacking even in the rudiments ot good citizen-ship, is a well nigh accepted truism. Especially, would-be-citizens and people who are already citizens—only theoretically, without understanding the implications of the term in all its bearings, will certainly do well to understand and learn some of the essential elements of good citizen-ship, in the best interests of the nation. Such a study will surely make better citizens of the country.

Like the Philip Stott College, any school of citizen-ship here in India will have one or two months as the term of its course. The classes may be held in the evenings. so that people can attend them without prejudice to their work. Admission will be regulated by batches. To begin with, the lecturers must either do honorary work or must be content with a nominal honorarium. One can be sure, that public workers here in Madras will certainly consent to deliver a series of lectures on the various matters connected with citizen-ship. For example, eminent personalities like Dr Besant and the Rt. Hon'ble. V. S. Srinivasa Sastriar will be able to give excellent lessons in Political Science; Mr. A. Rangaswamy Aiyangar in Constitutional matters, Diwan Bahadur M. Ramachandra Rao about financial questions, Sir P. S. Sivaswamy Aiyer about army matters and Sir R. Venkatratnam in matters pertaining to social Reforms. There are stalwarts in every line, and I have mentioned above only a few.

By way of preliminary work for the establishment of such a school, the University of Madras can arrange for the "University Extension Lectures of Citizen-ship" like the "Kamala Lectures" recently delivered, the educative value of which is immense. Such extension lectures can, at any rate, never be a substitute for the school of citizen-ship, that ought to be established soon. They can at best be only a prelude to it. Taking into consideration, the present state of the civic consciousness of the people only a regular course of citizen-ship classes will have the desired effect and any amount or extension lectures will not succeed much. Eminent educationists and the great leaders of public opinion would kindly contemplate upon the suggestion of the establishment of at least one such school, by way of experiment under the auspices of the Madras University. This is a very important question, which every educationist must try to tackle, especially in view of the fact that every would-be-citizen will have to face in after life, the most puzzzling and the most perplexing of problems and as such they should be forewarned and forearmed by a good study and knowledge of the principles of good citizen-ship.

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## THACKERAY'S "THE NEWCOMES"

By Prof. P. R. Krishnaswami, M.A.,
Kumbakonam.

This famous "three-decker" has been prescribed for the 1928 B.A, degree examination, for "non-detailed" study. We are inclined to be tired of 'non-detailed' study, it has always reduced itself to "annotations" study. The ordinary student at college has no inclination to read directly a set book, but contents himself with using a summary, conveniently provided by an annotator. There is something of a desecration in the way in which a good work of literature is handled, when it becomes a non detailed text. A good work of literature is like a mine, a mine of precious metal, which needs to be continually digged into. A good novel is specially a mine of depths, of long underground paths and mysterious dark spaces. It is a pity that all the precious ore should remain unextracted, as it remains when a book becomes a non-detailed text.

One would expect some details in Thackeray's life to be of special interest to the Indian reader. That he was born in India, at Calcutta, in 1811, and that he had numerous relations in India sufficient to occupy a book, "The Thackerays in India" may be remembered. William Thackeray, the uncle of the novelist, was the trusted lieutenant of Sir Thomas Munro, that hero of this province. "The Newcomes" has a number of allusions to India. Colonel Newcome has had a long career in India, as well as Binnie. Rumnum Loll is an Indian character introduced in the novel. Charles Honeyman is made a chaplain at last, of Bogglewallah. Many a reference is made to Indian customs, to *suttee* among others. Several Indian words come very conveniently to give point to Thackeray's style. The colonel is once called a "catamaran"; he is thought by some of his acquaintances in India to be a "Bahawder", and it serves as a convenient way of despising the B.B and C's Managers to mention that they fed on millaghitawney. If a student will resolve to study the novel earnestly, he cannot lack guidance in the matter. W. H. Hudson has devoted an illuminating chapter in his "Introduction to the Study of Literature" to the study of Prose Fiction. A novel has a story and a plot. It has characters and dialogue. It has a special style of its own and a special teaching.

These general terms do not however exhaust the sources of interest in a novel. We can examine in smaller or greater detail, the raw material on which a novel is evolved. A reading of the author's life and his letters, and a scrutiny of the events of his contemporary times, and an acquaintance with the lives of the author's intimate friends—all these will furnish the key to the understanding of an author's workmanship.

One would ask in reading the "Newcomes", how did Thackeray construct his colonel Newcome? Who was Binnie? Who was the Indian gentleman that provided the material on which 'Rumnum Loll' was based? Patient investigation will yield varying results which will be well worth attaining.

Think, again, of the numerous books mentioned in the novel, which can give some idea of Thackeray's own favourites. "Don Quixote", "Sir Charles Grandison", Orme's. "History of Indostan" Mrs. Sherwood's "Little Henry and his Bearer", Moore's "Lalla Rookh" are among those mentioned. Besides the real books, there

are the imaginary books referred to in the novel which sometimes exercise a fascination on the reader. Indeed, Max Beerbohm has an essay on "Books within Books" in which Thackeray is specially noticed:

"And what I like about books within books is that they never can prick my conscience. It is extraordinarily comfortable that they don't exist.

And yet—for, even as Must implants distaste, so does Can't stir sweet longings—how eagerly would I devour these books within books! What fun, what a queer emotion, to fish out from a four penny box, in a windy by-street, *Walter Lorraine*, by *Arthur Pendennis*, or *Passion Flowers*, by *Rosa Bunion*! I suppose poor Rosa's muse, so fair and so fervid in Rosa's day, would seem a trifle fatigued now; but what allowances one would make! Lord Steyne said of *Walter Lorraine* that it was very clever and wicked! I fancy we should apply neither epithet now, Indeed., I have always suspected that Pen's maiden effort may have been on a plane with 'The Great Hoggarty Diamond' Yet I vow would I not skip a line of it."

Thinking of the characters in the novel which runs to a thousand pages in length, it is marvellous to note how much we can know about each of them. If only one will patiently search, there are surprisingly numerous details about each character. It is not what the novelist himself tells us about a character, that we know of him. There are the delightfully significant comments made by one character on another. Many details are given to us in such a casual fashion, that he who draws attention to them often looks like having made research.

Think again of the variety of characters in the novel. The members of the Newcome family, what may be their common characteristics? the women what different specimens we have, from Mrs. Mackenzie, through Lady Kew, to Ethel at the other end. Then there are French characters in the novel which require a separate study. We have again the world of art and of contemporary artists.

What shall we say about the delightful quality of Thackeray's style? Who can explain that sheer facility with which he writes? It will form an interesting study to analyse the satiric quality of his style, the irony, the sarcasm, the inuendo and all the other subtle devices employed by him.

Still we have not exhausted the matters of interest which would be worth investigation. The time-analysis should seem useful and the topography that Thackeray describes, what are the exact details of it?

We have written these words from an educational point of view. Our purpose is served if eager students of this masterpiece of Thackeray's will find here sufficient suggestions about the ways of pursuing an enthusiastic study of it, apart from the requirements of an examination.

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## RANDOM NOTES

By 'Kalidas'

### *Social Hygiene.*

It is hoped that the coming to Madras of the British Social Hygiene Council will be the harbinger of a new era in our social life as its visit to other provinces will also prove so. The absence of right sex sense and right sex conduct, and the presence of commercialised vice have made great inroads in our social life and made it vicious. The prime object of the Council is to stamp out the scourge of venereal disease by tackling it in varied aspects. It hopes to achieve the object by education and social measures. A sense of responsibility must be created in the individual and the society that the man or the woman must be morally pure to keep the family life and that of the society unimpaired. Moral vice wrecks the individual and the family, takes a heavy toll of the quality of future generations, destroys race instinct, in short, deforms humanity. A proper appreciation must be created in the mind of each individual that he or she owes it to himself or herself and to his or her children to preserve the quality of coming generations. This cannot be achieved by any other means than by education and adoption of such social measures as can inculcate these ideas and the removal of social customs as encourage evil life. The proper way to fight out commercialised vice is not to try to regulate it by segregation and compulsory medical inspection. It should be completely stamped out. It may take time to eradicate the evil but nothing short of eradication can restore a healthy life.

### *Compulsory Physical Training*

It is very gratifying to note that a scheme for compulsory physical training of school and college boys has been drawn up by Subedar Major Sailendra Nath Basu and submitted by the Indian Association, Calcutta, to the Government of Bengal and the Education Department and Registrar of the Calcutta University. Suggestion is made for organising a class for training instructors, for making the boy scout movement compulsory in the junior classes, for forming a cadet corps of boys over 14 years and for compelling students of colleges to join the university corps which shall have ordinary barrack drills.

The importance of physical training consists not only in the proper build of the body but also in the sense of discipline imparted. In this connection we may refer to some of the points which Brig. General Milton, F. Davies, D.S.M., of New York Military Academy, gives in favour of Military Education. Says he: "I do not know of any suggestion that has been made for developing national leadership superior or even equal to that which has been developed in the past through Military training...............It makes one a straight, upstanding man. It develops courage, foresight, and resourcefulness. It teaches him to command, to lead and most precious of all to follow. It teaches him to take care for himself, his family, his state and Nation in emergencies. It teaches him loyalty, patriotism, and tolerance.............As the opportunities for Military training are extended to every part of the country, the effect upon the nation as a whole cannot be other than beneficial............But let any great disaster be visited upon a community and all of these (Objectors to Military training, pacifists etc.) will depend upon the military for their lives, their safety and their comfort...... Here (in military schools and camps) we have an opportunity to build national standards of courage, efficiency economy—to teach simple lessons of unselfishness, individual heroism and clean living. Here we can teach that leadership must be sensitive to its responsibilities, that true leadership is a charge in trust, reflecting compassion and sympathetic consideration for the best interests of those who follow. The nation's life insurance to-day is under-written by its military school activities, its boy-scouts, and its C.M.T.C. Camps." Militarism is an evil, but proper co-ordination of physical strength with moral force is an incalculable benefit. The merit of Military training should be sought out more in the inner changes that take place than in those of the outer body. Self-reliance, self-security, the spirit of sacrifice, the passion to defend the

weak, the sense of reserve of strength, physical and moral, that can be brought into play when needed, are some of the precious qualities that are acquired in Military training. You feel strong, strong against odds and that is a sufficient argument for Military training.

### *Prayer*

In these days of blind scepticism and blind individualism which lead many a young boy and man astray, it is refreshing and exalting to come upon an article as that of Mahatmaji's on Prayer in 'Young India.' The efficacy of individual and congregational prayers seems never to impress all young minds. But withal to submit to them as a matter of discipline might help to clarify at some later time what remains dark now. It is easy for young people to practise self-deception that they have a conviction of their own and to go against such a conviction is immoral. The phrase "young people" is advisedly used. What is true of boys is also to a great extent true of young men. We shall not drag in the old. None can pretend to have reached the limit of knowledge in matters of religion and God. Suffice it to say that human soul yearns towards a Supreme Being, call it whatever you choose. As Mahatmaji says "God is. God's existence cannot be and does not need to be proved. If He is not felt, so much the worse for us. The absence of feeling is a disease which we shall some day throw off 'nolens volens'."

By many prayer is regarded to be asking of gifts and favours. Sometimes this assumes such a gross shape that the prayer seek to draw God into a contract that he would make certain offerings to Him if He granted his prayers. "Prayer is not asking. It is a longing of the soul. It is a daily admission of one's weakness." Perpetually and uncomfortably aware of the futility of our schemes without His grace how can we afford to neglect coldly the one consolation, the one, the one only source of strength —Prayer?

### *The Unemployment Problem*

Mr. N. G. Ranga, B. Litt., (Oxon.) offers certain wholesome suggestions for combating this evil of unemployment which is fast-growing. The development of industry and agriculture, setting up of mills, factories, etc., must provide employment for some of the unemployed. There must be a more democratic system of recruitment for the Railways, Navy Army and other state services. The Education departments of various provinces must employ more teachers so that education might spread to all the school-going population. Mr. Ranga advises the formation of Economic Research Boards, Trade Boards, Chambers of Commerce in every big town which all would absorb many of the unemployed apart from the immense good they may do to advance the country industrially and commercially. Instead of the nefarious practice of bribing the P.W.D. and Revenue subordinate officers which the villagers never fail to adopt to get proper water-supply and so on, Mr. Ranga suggests that the ryots might organise themselves by Districts or corps and maintain a permanent staff at every centre. In such a case the Government must meet $\frac{1}{3}$ of the expenses while the rest must be met by the ryots. In setting up Chambers of Commerce the Municipalities and the Provincial Governments must offer to pay preliminary expenses and at least $\frac{1}{3}$ of the recurring expenses. Mr. Ranga advocates the establishment of Unemployment Insurance Fund, the Employment Exchanges for the educated, the Juvenile Employment Advisory Committee and Government examinations at three stages in the career of a student; at the end of the Middle School, High School and University Education. The Exchange and the Committee are to explore the possibilities of employment, for the different kinds of children and adults, to be in touch with the employers and the educated workers, to note the bent of the child and to put him in the study suited to it and to advise the parents in the matter of their children's education having regard to their means and the children's capacities and aptitudes. Agricultural Middle schools for agricultural classes, Commercial Institutes for commercial classes, schools for various crafts, all these must be started. In them is provided a channel through which people of different hereditary occupations will get an equal amount of general education as in ordinary Non-vocational High Schools. Coming out of these institutions the students will be given equal chances in the competitive examinations for the Civil Service. Those who cannot get through can get employment with the help of the Exchanges. The Government must pursue a policy of industrial and agricultural reconstruction, grant credit on easy terms and for long periods, prepare an electrifying system so that workshops in villages might be worked by electricity and offer all the jobs in its possession to those selected in the competitive examinations. In course of time these special Exchanges will have to be merged in the bigger Exchanges organising employment market for the ordinary workers and unskilled artisans. These are some of the suggestions of Mr. Ranga. If some of them at least were translated into action it will go a great way to relieving the tension of unemployment. It is a sad thing that the Assembly's recommendation to appoint a committee to go into this question has not been accepted on the score that it is the duty of Provincial Governments. Unemployment is not a feature of one province or the other. It is an all-India problem and it behoves the Imperial Government to step in and solve the problem in co-operation with the Provincial Governments. The problem is growing more and more acute. It is high time that the Governments, Imperial and Provincial, bestirred themselves to fight out this evil manfully before it is too late.

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## MADHAVI

*(A vignette from Tagore)*

By Mr. L. V. Ramaswami Iyer, M.A., B.L.
Ernakulam.

The girl that sang every morning in the temple of Bhoja Raj was a foundling.

The devotee of the temple said, "In the small hours of the night once, a far-off melody greeted my ears. When I went out that morning with the silver plate for culling Pooja flowers, I found the little one by the side of the flower-tree."

From that time the devotee had reared her up with fatherly devotion. The little one had begun to sing even before speech burst forth from her lips.

And now the priest is old, his voice is weak and his eyes are dim. Like an infant he is tended by the girl.

Many a youth comes from afar to hear her songs. At this the aged devotee's mind quakes with fear while he mutters, "When the shoot withers, does not the flower fall away?"

But the girl assures, "I cannot live a moment away from you!"

The priest then stroking his hands over her head and face says, "The song which has left my feeble throat, has come to you, dear! If you leave me, I shall lose my all!"

II.

In one full-moon night of Phalgun, the chief disciple Kumarsen laid a wreath of mango-blossoms at the feet of his master, and bowed down his head in salutation while he said, "Madhavi's heart is mine! With your sanction we shall together tend your feet."

Tears trickled down the devotee's eyes when he said, "Come, bring my Thambur to me, and you two like a king and a queen, sit close by my side!"

The devotee then began to tune the strings of the Thambur. "The last song of my life I shall sing to-day" said he.

He struggled through one foot, but the song did but halt and limp. Like the Jui flower weighted down with drops of rain, the song did but quiver and disappear. At last he handed over the instrument to Kumarsen, "Here, dear disciple! take my Thambur!"

Then taking hold of Madhavi's hands and placing them in Kumarsen's, he said, "Here, take too my life and my all!"

"Together you would finish the song I began. I shall listen!" said he.

And Madhavi and Kumarsen struck up a tune wherein was mingled all the glory of the cloud-less sky and the full-orbed moon!

III.

At that time came a messenger from the king, and the song abruptly came to an end.

The priest tremulously rose from his seat and asked, "What is the king's command?"

The messenger replied, "Your daughter's cup of happiness is full, the king has sent for her."

The priest asked, "What may his wish be?

The messenger said, "Next morning the king's daughter starts for her husband's home. Madhavi is to be her royal maid."

The night ended, and the princess started on her journey to her husband's home.

The queen said to Madhavi, "Yours is the duty to keep our daughter happy in her distant home."

Not a tear fell from Madhavi's eyes, but her face was full of the glare that shoots from a cloudless sky.

IV.

The peacock-chariot of the princess moved in front and Madhavi's palanquin followed at a reverential distance behind. That palanquin was veiled with screens and on either side were guards.

By the road-side on the dust, lay the aged priest like a storm-blown *Ashwatha* leaf. Near by stood Kumarsen, resolute and firm.

Birds were warbling gleefully amidst the branches of the *Palas* trees; the wind was drunk with the fragrance of the mango-buds; and the people of the city sighed for the unalloyed happiness of the princess in her distant home!

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## ON BOOKS AND BOOK-MEN

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2. *Janamitran.* Edited by Mr. P. S. Subramania Iyer, Pudukottah.

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*The National Crayon Works, Kumbakonam.* We have great pleasure in acknowledging receipt of a beautiful image of *Hanuman* made of chalk and sample boxes of white and coloured crayons from the above firm. Since our last review, the quality has considerably improved and it is not surprising that the crayons as well as the Billiard chalks have elicited glowing tenstimonials from high placed gentlemen both in India and foreign countries, like the Raja of Panagal and others. We have tried some of the pieces and we are of opinion that the products are of fairly good finish and compare favourably with those imported from foreign firms. We have much pleasure in commending this indigenous industry to the patronage of all schools and Billiard clubs.

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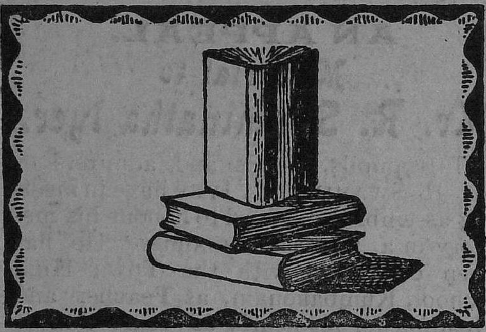

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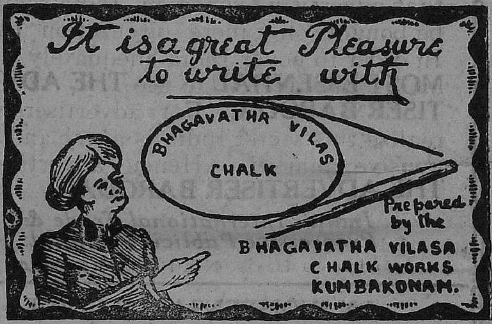

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